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for its practical helpfulness. As above suggested, subjects of modern interest and importance are selected for discussion. The significance of the church as well as of the pastorate is emphasized. Much stress is laid upon the work of religious education in the parish. No one can fail to receive the impression that Christian pedagogy is one of the most important subjects with which the modern church and pastorate can concern themselves. Woman's work is judiciously discussed. The institutional church is made attractive, and its importance is made apparent. Parish evangelization is not forgotten, and the principle of church fellowship is duly urged. It is not apparent that the author regards it as supremely important that the pastor should be a theologian, but neither does he advocate the substitution for theology of economics or sociology, or even Christian ethics. It is the work of a wise pastor, whose observation has been wide, whose experience is varied, whose judgment is sound, whose sympathies are distinctly Christian and in the best sense evangelical, whose spirit is catholic, whose instincts are strongly ethical, whose interests are modern, and whose standard for the Christian ministry is high; and it is the more weighty that it is the product of one whose success in the ministry has been notable. The style in which the book is written—if sometimes a little careless, sometimes over-colloquial and defective in elegance and purity—is nevertheless plain, idiomatic English, direct, and notably simple and unpretentious. It will prove to be a practically helpful book to all pastors.

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SERMONS TO YOUNG MEN. A New and Enlarged Edition of *Straight Sermons*. By HENRY VAN DYKE, D.D. New York: Charles Scribner's Sons, 1898. Pp. xiii + 253. \$1.25.

THE volume designated *Straight Sermons: To Young Men and Other Human Beings* was published in 1893. Since, however, this title hardly suggested the contents of the volume and was liable to be misunderstood, in this new and enlarged edition it has given place to another which is more fitting.

These discourses were first prepared for a congregation in which there were many young men, and were subsequently delivered "in college chapels at Harvard, Yale, Princeton, and elsewhere." The

author studiously avoids the phraseology of theological treatises, and uses the plain, popular language of the people. The style as a whole is clear. The truth of the gospel is presented in a fresh, attractive form. The living, present, personal Christ is the keynote of the entire book.

But, while these discourses as a whole merit high commendation, in some respects they seem to us to be defective. A part of them, not all, are essays rather than sermons. They lack that direct address which should characterize genuine pulpit utterance.

Moreover, there is at times a lack of progress. On a thought already sufficiently clear the author stops to pile up a mass of statement, and this is sometimes continued until the point under discussion seems to be quite hid under the rhetorical luxuriance. This, perhaps, might be tolerated in the essay, but it is a manifest incumbrance in the sermon.

The author at times also lacks thoroughness of analysis. For example, in his discourse on "Abraham's Adventure," having discussed the broadest meaning of faith's adventure and what the adventure of faith involves, he last of all lays down the proposition that "faith is an adventure." Logic would require the proof of the last proposition before the discussion of its broadest meaning and what it involves. But it probably cannot be proved. Adventure has in it the two elements of uncertainty and hazard; while the innermost kernel of faith is certitude, and in it there is no hazard in the sense of liability to failure. So that the proposition "faith is an adventure" is really self-contradictory. Strictly speaking, Abraham was no adventurer.

While the author's interpretation of Scripture is usually both just and suggestive, in his discourse on Solomon he goes quite beyond the historical record in his disparagement of Bathsheba, in order that he may find in her a hereditary basis for the fleshly follies of her son. But why not, in part at least, find that basis in David? Guided simply by the historical statements of the Bible, he was the greater sinner of the two, and in his great penitential psalm he bewails his inbred corruption and bitterly repents of his "blood-guiltiness."

There are in this book some ambitious sentences, which are always a reproach to good preaching. Our author also says, "the mellow apples ripen and fall." But a *mellow* apple is already ripe. He speaks of a "tumultuating heart;" but we are grateful that that adjective is now obsolete and a barbarism. On p. 167 a passage from Mark 2:5, 6 is attributed to 2 Chron. 1:10.

But, while these discourses cannot be classed with truly great sermons, they are fresh in thought and reflect the most advanced and best religious thinking of the day.

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THE AMERICAN MISSION IN EGYPT: 1854 to 1896. By REV. ANDREW WATSON, D.D. Pittsburgh, Pa.: United Presbyterian Board of Publication, 1898. Pp. 479. \$2.50.

IN view of the international questions among the nations of Europe centering in the land of Egypt, and the recent movements of the English and Egyptian soldiers under General Kitchener in the country of the upper Nile, any book well conceived and well written about Egypt would command attention these days. Dr. Watson's book is not only well conceived and well written, but it deals with a subject which must attract the attention of all lovers of the world's progress. Egypt is the gateway to the whole of the great Nile valley. Her civilization must of necessity affect that of much of the territory of central Africa. What is her state of preparation for this work? A study of this book gives its readers a fairly clear conception of the situation, though it was not written from this point of view.

The author was particularly well fitted for writing this history of the American mission in Egypt by his long connection with it. The United Presbyterian Church of North America began mission work in the land of the Pharaohs in 1854. Dr. Watson became identified with the mission in 1861, by appointment of the home church, only seven years after its inception. During all these thirty-seven years he has been an efficient worker in the field, laboring in Cairo, Alexandria, Monsourah, Asyut; and other prominent centers. He has been a professor in the college training school at Asyut, and in the theological seminary at Cairo. He knows every foot of the field. Then, too, the author has the true instincts of a historian. His large use of the early records of the mission, and of the records of previous missionary attempts, makes one feel that he is in possession of the final word on the subject.

The book is admirably illustrated with over a half hundred full-page half-tone pictures. There is a good table of contents and an index. The book is well gotten up—good paper, good type, and well bound.